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ECHOES OF THE ORIENT

As stated in *The Eclectic Theosophist* No. 27 (March 15) all things point favorably to the publication in late September or early October of the first volume of the writings of William Q. Judge, made possible through a contribution for this specific purpose. The volume will be hardcase, about 600 pages, illustrated, fully indexed, and sell for \$7.00. The title, *Echoes of the Orient*, was chosen to convey something of the esoteric source from which the author drew and which stamped the life of one whose thought and action blended so remarkably both Orient and Occident. (The title so chosen should not be confused with the booklet or pamphlet under similar title *Echoes from the Orient* which appeared in *Kate Field's Washington* in 1890—an over-all view of the main theosophical tenets written by W.Q.J. under a pen name "Occultus.")

The first volume will contain all of Mr. Judge's editorials, essays and articles written for *The Path*, his occult tales, and also include a lengthy account of his life and work, fully documented.

GOLDEN THREADS IN THE TAPESTRY OF HISTORY

Point Loma Publications, Inc. is also pleased to announce the publication very soon of Kenneth Morris' series of essays under the above title. These first appeared in *The Theosophical Path*, an illustrated monthly periodical edited by Katherine Tingley at the Theosophical Headquarters, Point Loma, California. They are now reprinted because they present a heretofore generally unacknowledged Lesson from History revealing that 'Light' side so often submerged in the shout and tumult of traditional historical narration.

The 'tapestry' that Morris weaves can in some degree be pictured by these selected chapter titles: The Gods and Ancient Rome; The Messengers as National Saviors: Joan of Arc and Elizabeth Tudor; Inspiration and Intervention: Shakespeare and Cervantes; In the Days of Laotse and Confucius; China Before Confucius; The Golden Age of T'ang; The Great Ages of Japan; The Sunset Glory of the Sung; The Night of Asia; The Camel-Driver of Mecca; The Great Ages of Islâm: The Age of Bagdad; The Age of Cairo; The Age of Persia; The Golden Threads of Esoteric Islâm; etc.

The book will be paperback, about 225 pages, and the price is \$4.75.

THE SET OF TWELVE THEOSOPHICAL MANUALS

Since announcing in our last issue the publication of Manual No. 8. *Cycles: in Universe and Man* by Lydia Ross, M.D., Manual No. 10 and No. 6 respectively, *The Astral*

Light: Nature's Amazing Picture Gallery, and *Evolution: Who and What is Man?* both by Henry T. Edge, have been printed and are now available. The price for No. 10 is \$1.75; for No. 6, \$2.00. As we go to press proofs for *Hierarchies: The Cosmic Ladder of Life* by G. W. van Pelt, M.D., are to hand, and that Manual (No. 9) will be available by the end of July. Still to be printed are: *Man and his Seven Principles: An Ancient Basis for a New Psychology* (No. 4) by L. L. Wright, and *Man's Divine Parentage and Destiny: The Great Rounds and Races* (No. 7) by G. W. van Pelt, M.D. We are waiting final word from Theosophical Publishing House, London, of the date they are setting for publishing *Psychic Powers* (No. 11) by Helen Todd.

In next issue of the *Eclectic* it is hoped that a special reduced price for purchase of the whole set of twelve manuals may be announced. Thus a goal long worked for is in sight.

A COSMIC PICTURE GALLERY

This is Chapter IV of Theosophical Manual No. 10, *The Astral Light*, by Henry T. Edge, who was a personal pupil of H. P. Blavatsky, and who lived at the Point Loma (and later Covina) Theosophical Headquarters from 1900 until his death, September 1946. —EDS.

The Astral Light has been well called the world's memory and the cosmic picture gallery. It is Nature's storehouse of forms. Everything in the physical world pre-exists in the astral world as an image or type or form. Besides this, it is a great memory, Nature's memory; for it retains impressions of objects and events on the physical plane. Thus it is a great record. The thoughts of men perish not when the thinker dies; they have passed out into the astral light, where their records remain, and whence they can be recovered by the vision of the trained seer. This suggests that nothing can ever be irrecoverably lost. This carries us beyond the familiar notion of the passage of time, and offers us a picture in which past, present, and future coexist as one whole. The astral light contains the germs of all that is to be on the physical plane, and the records of all that has been.

Here again the recent advances in scientific philosophy will help us to an understanding. In seeking to interpret the more recent findings of experimental research, it has been found no longer sufficient to regard merely the position which objects occupy in space; it becomes necessary to define their position in *time*. And thus a fourth co-ordinate is added to the familiar spatial three, and we not only ask where a thing is, but when. And in place of objects we speak of *events*. With this help it becomes easier to understand how the astral light may be a storehouse of events.

Many familiar phenomena have been pushed aside or declared impossible for no better reason than that they could not be explained by the orthodox science of the time. But

when we have a simple explanation ready to hand there is no reason to reject them or to try not to see them. Thought transference is a matter of common occurrence, especially between people closely related or associated with each other. We often fail to remember something and leave off trying; and later on the memory comes back unexpectedly. We fail to solve a problem, and the solution pops into our head suddenly at some later time. We live in an atmosphere of thought, just as we live in an atmosphere of air; and ideas come into the head from we know not where, and pass out again we know not whither. Thoughts are things; they may not come under the definition of physical matter as "that which can be handled and weighed"; but we have seen that there may be other sorts of matter, having altogether different properties.

It is not only thoughts, but also emotions, which are stored up in the astral light and passed from one human being to another; and this explains the unconscious and unseen influence which we exercise upon one another. It is really impossible to sin in secret; an evil thought or feeling will poison the astral light as a dirty body would foul the water in which we bathe, or an unwholesome breath might pollute the atmosphere. On the other side of the picture, our good thoughts and aspirations must have their influence; and this influence is more potent because it rises to a higher plane. The importance of individual responsibility becomes greatly increased in view of this. And this leads us to speak of the connection of the astral light with the law of Karma [which is Chapter V of this Manual].

BOOK REVIEWS

THE ORIGIN AND SIGNIFICANCE OF THE GREAT PYRAMID by C. Staniland Wake, Wizard's Bookshelf, Minneapolis, Minn., 1975, with additional Notes and Index. Illustrated. 140 pp. \$6.50.

Those interesting monuments of antiquity, the Pyramids, have attracted archeologists, astronomers, architects, engineers and historians in attempts to solve their origin and to reconstruct their past. The present book, written in 1882, is a studious effort by a British writer to examine the construction of the Great Pyramid of Gizeh and the purposes for which it was built. The book has now been reprinted by the editors of Wizard's Bookshelf as one of ten works of various authors deemed most suitable for study by students of Theosophy, with particular reference to H. P. Blavatsky's *The Secret Doctrine*. Before starting on the book, readers are suggested to study the diagrams of the interior passages and rooms of the Great Pyramid which are shown inside the front and back covers, for better understanding of the various theories held by Egyptologists as to the purposes for its construction, which are summarized in the book's Preface as follows:

The builders of the Great Pyramid intended to perpetuate certain scientific ideas, and, moreover, they had a religious motive in its erection. There is little doubt indeed that it is a monument of Sabaism—the worship of the heavenly host, which had a wide extension in the ancient world, and with which "Serpent Worship" was intimately connected.

The history of Ancient Egypt is reviewed in Chapter II: the age of the First Dynasty of Egyptian Kings is shown as 4,100 B.C., with a conclusion reached by J. Gardner Wilkinson that the early Egyptians had made great progress in the arts of civilization before the First Dynasty and perhaps before the Egyptians had immigrated into the valley of the Nile. No conclusion is reached as to their origin and birthplace, but the theosophical student is referred to *The Mahatma Letters*, XXIIIB, 152, where it is stated that the early Egyptians were a distinct sub-race of the 5th Root Race, and have disappeared entirely, their descendants being a hybrid remnant. See also *S.D.*, II, 432, where this prehistoric race is declared to have founded the principal cities of Egypt before the Pyramid epoch.

The age of the Great Pyramid is discussed at length in Chapter I. Assuming that the long narrow downward passage leading from the entrance was directed towards the pole star of the pyramid builders, astronomers have shown that in either of the years 2,170 B.C. or 3,350 B.C. the passage pointed to Alpha Draconis, the then Pole Star, at the same time that the star Alcyone in the Pleiades was on the same meridian above it. From this extraordinary relative position of the two stars occurring only once in a sidereal year of 25,838 earth years, it has been determined that the Great Pyramid was constructed in either of the above two years. The fact that it could have been erected in one or more sidereal years earlier has been disregarded by astronomers, a matter which is discussed in *S.D.* II, pages 429, 432, with the conclusion reached that the Great Pyramid could have been built 78,000 years ago.

There is also some interesting data given in this chapter on the measurements of the Great Pyramid, and a reprint of J. R. Skinner's *Source of Measures*, added by Wizard's Bookshelf as an Appendix, showing that these measurements embody, in form and proportion, certain mathematical facts as to the size, shape, and specific gravity of the earth.

The largest room in the Great Pyramid, known as the King's Chamber was found by the writer to be devoted to religious worship. H. P. Blavatsky, in *S.D.* I., footnote on pages 317-318, discusses this matter, taking the book's text on page 93, as follows:

The so-called "King's Chamber," of which an enthusiastic Pyramidist says, "The polished walls, fine materials, grand proportions, and exalted place, eloquently tell of glories yet to come, if not "the chamber of perfections" of Cheops' tomb, was probably the place to which the initiate was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the final stage of the SACRED MYSTERIES. [H.P.B.'s italics]

H. P. Blavatsky then adds her comments:

Had Mr. Staniland Wake been a Theosophist, he might have added that the narrow upward passage leading to the King's Chamber had a "narrow gate" indeed; the same "strait gate" which "leadeth unto life", or the new spiritual rebirth alluded to by Jesus in *Matthew* vii, 13 et seq.; and that it is this gate in the Initiation temple, that the writer who recorded the words alleged to have been spoken by an Initiate, was thinking of.

See also *S.D.* II, 462, regarding the Mysteries of Initiation in the King's Chamber.

There are numerous other references in *The Secret Doctrine* to the text of this well-written book, all of which are well worth researching by the interested student.

—ALAN SHURLOCK

The Esoteric Substance of Voltairian Thought by Denise Bonhomme, Philosophical Library, Inc., New York, 1974, 634 pp. \$15.00.

This is a remarkable declaration that *The Secret Doctrine* of H. P. Blavatsky is the touchstone by which to test and judge material written over the centuries by those who were to some degree 'initiated', and who therefore, to hide the true esoteric wisdom, wrote in a veiled and cryptic way needing interpretation. Denise Bonhomme (something in that name itself?!) turns to Voltaire's romances to show how in them he has purposely concealed such esoteric nuggets. Her industry and skill in pointing to these will prove most challenging to the open-minded reader, who though at times inclined to feel she is perhaps overreaching for analogies, yet must recognize that she pleads and indeed substantiates her case with persuasive quote and reference.

More than the enormous labor of research this book represents is what it portends as a possible forerunner of a rush of other studies that will be recognizing H. P. Blavatsky and the Ancient Wisdom of Theosophy as affording clues, hints, and sometimes direct *bona fide* indications of a universal wisdom which exists and which can be known and recognized by the 'initiated'. A forerunner, it may well be considered, of a new branch of science based on interpretive recognition of what those who 'knew' and were not permitted to tell clothed their thoughts: an interpretation of hidden meanings contained in word-symbol, analogy, and story. It would be something like first seeing scattered dots on a blank sheet of paper which become musical notes when the proper vertical lines indicating symbols and quavers, semiquavers, etc., and the horizontal staff lines are added.

The author presents an amazing, delightful, and extremely instructive, selection of quotation from *Isis Unveiled* and *The Secret Doctrine* supportive of her contention that Voltaire was indeed an esotericist (behind the mask of cold, brain-mind satirist), and that through the veils of these romances esoteric truth may easily be discerned.

A few examples must suffice. In the story of *Zadig*, Zadig protects Sémire, whom he was to marry, from Orcan who seeks to abduct her. In the fight that ensues Zadig is injured and the physician says he will lose the sight of one eye. When Sémire learns of this she repudiates Zadig and turns to Orcan. Her reason: "an unconquerable aversion to one-eyed men." The author then refers the reader to *Isis Unveiled* (I, 409): "Mere intellectual enlightenment cannot recognize the spiritual. As the sun puts out a fire, so spirit puts out the eyes of mere intellect." But—the story goes on—Zadig's eye heals. Another example is that of the widow Cosrou who plans to change the course of a stream of water. The author points to the esoteric significance of water, symbolic source of spiritual life, and interprets Mme. Cosrou's act as a "deliberate distortion of living, spiritual truth." She further says: "The name *Cosrou* was probably derived

from two words: *Cosmos* and *Rupa*. The latter term is defined in *The Secret Doctrine* as visible or physical form . . . The distorted self-concept and the general dishonesty of the widow affect more than her own person. Esoterically at least, cosmic truth is disfigured by her act."

Through these and hundreds of other 'pointers' the reader is led to entertain the thought that "the theosophical and Voltairian view of ancient knowledge are not incompatible with each other." The author indicates that Zadig "is a likely devotee of the Secret Doctrine," one who "now seeks to 'live with wise men', prefers in all things 'being to appearance', true Reality to *mâyâ*. "The mystical experience of Zadig marks a culminating point of his escape from *mâyâvic* planes of existence. Limited insight is replaced by cosmic illumination."

In one scene the hero must fly to escape execution. He steers his course by the stars, by Sirius and Canopus. The author comments: "The reference to Sirius suggests the concealed identity of Zadig", and reference is made to *The Secret Doctrine* (II, 374): "Sirius was called the dog-star. It was the star of Mercury, or Buddha, called the great instructor of mankind, before other Buddhas."

Those who will not hesitate to say that the author reads more into Voltaire's thought than he intended must also admit the equal difficulty of proving this. The fact is that all *universal* truths when compressed into esoteric language or symbol or secret cipher can be shown to embrace that Truth, and it will depend largely on the individual interpreter's own knowledge and vision as to how much of that truth can be brought to light.

Interpretation of Voltaire's hidden meanings suggests numerous definite theosophical ideas presented by H. P. Blavatsky, to which the author refers. Among these are hint and teaching about: the shifting of the polar axes; the Serpent of Eternity (the snake or dragon biting its own tail); sunken continents and cataclysms; Ophitic and Gnostic wisdom; the Eleusinian Mysteries; astrology; Zoroastrianism; the Epopteia; the pineal gland; giants; Cyclic Law or Race Evolution; esoteric meaning of Fish and Fishermen; Satan-Lucifer; the term 'Monad'; magnetism; levitation; mathematical esoteric numbers; cave-temples; the mystery of Time; suttee or widow-burning; karma; reincarnation or resurrection ("The resurrection, Madam, said the Phoenix, is the simplest thing in the world. It is no more surprising to be born twice than once."—*The Princess of Babylon*, Ch. IV).—And more.

The author's own style of clipped sentence, relieved but rarely by periodic clause, misleadingly gives didactic flavor to her writing, for in exposition she is always careful not to impose but to suggest.

All in all, this is a book wonderfully suggestive and appealing to the individual ready to 'look within' and investigate behind the many veils of Truth. The author challenges: "Could *The Secret Doctrine* form the hidden core of numerous writings?" "Did Voltaire—and many others—conceal in their works the ancient body of knowledge designated as the Secret Doctrine"? And Denise Bonhomme suggests her own answer: "The question must necessarily be answered by reference to the works of Mme. H. P. Blavatsky, founder

of the modern Theosophical Society. It was through the publication of her works that the previously Secret Doctrine was partially released to the general public for the first time in recorded history."

Why not reread Voltaire's stories, *Zadig*, *Micromégas*, and *Candide* for some delightful hours of re-cogitation, and then come up with answers of your own?

—H. PENDARVIS

REVIEW OF THEOSOPHICAL MAGAZINES— A SELECTION

THE THEOSOPHIST (International organ of the T.S. (Adyar, Madras, India). Recent articles indicate a more decided trend toward strictly theosophical subjects. The January 1975 issue reprints H. P. Blavatsky's stirring article "What is Theosophy?" from *The Theosophist*, Vol. I, Oct. 1879, and has other timely articles: "The Common Ground of the Artist, the Scientist, and the Mystic" by Anna Lemkow, and "Theosophy for the Modern Man" by Phyllis S. Lean. In "Dynamic Order: The Inanimate World" Alfred Taylor demonstrates with impeccable logic that the inanimate world we view as lifeless and inert is in fact organized power. The 'inert' rock, for instance, consists of electromagnetic energy organized into systems which balance and harmonize the tremendous forces involved. "We must abandon the materialistic hypothesis which assumes that the incredible forces of the universe can be wrought into intricate and integrated patterns of matter and energy by haphazard actions and reactions." The developments of physical science should controvert this fantasy.

The February issue has an address of sound home truths and eternal values by John B. Coates, given at the Theosophical Convention, Varanasi, 1974, titled "The Last Quarter of the Century". He reminds his hearers that the Society is "doomed" to exist, to quote H.P.B.'s word; and stresses the necessity of working towards a Universal Brotherhood. Another interesting article is "Some Astronomy of *The Secret Doctrine*" by Charles Hunter, discussing largely the inversion of the north and south poles of the earth. "*The Secret Doctrine* is a mine of wisdom," the author concludes, "and we should be forever grateful to her [H.P.B.] for the privilege of reading and studying it."

THE AMERICAN THEOSOPHIST (American Section T.S. (Adyar), Wheaton, Illinois). Current numbers have included, besides the usual News and Notes and Book Reviews, a department titled "Issues and Comments." In this an *issue* involving a contemporaneous event or problem stirring public interest is presented and answers or commentary invited reviewing it or responding to it from a theosophical standpoint. It should be made clear to the *untheosophically-oriented* reader that such responses are often more personal than reflecting seasoned theosophical study, though there are instances of this latter also.

The special Spring and Fall issues are valuable contributions to theosophical thought and study. They are composed of 12 or 15 articles on some special over-all subject, such as Of Death and Dying; Man, Myth, and Symbol; Freedom: a Philosophic Inquiry; The Path of Self-Unfolding. The Spring 1975 topic was "A Philosophy of Wholeness", with an Introduction by Virginia Hanson and contributions from fourteen others.

THEOSOPHY (The Theosophy Company—United Lodge of Theosophists—Los Angeles, California). This journal consistently upholds the message of H.P.B. and W. Q. Judge through timely reprints of their articles which relate practically and profoundly to everyday life. It also carries regularly a section "On the Lookout", which scans the horizon of world discoveries in science, philosophy, and indeed current events, and brings to bear on them enlightening theosophical commentary. The June issue begins a series "Studies in Isis Unveiled",

a collection from the book of that title by H.P.B. The editorial Introduction to this we hope to quote in a later issue.

CORRESPONDING FELLOWS LODGE OF THEOSOPHISTS BULLETIN (Mrs. Harry Benjamin, Editor, Worthing, Sussex, England).—Recent subjects explored—with original essay by the editor, followed in later issues by commentary from corresponding members—cover wide and vital subjects: "What is Emotion?" ("It derives from FOHAT, Desire, reflected in Man as the Kâma or emotional principle," writes the editor, and continues: "It is the tension that is created as a prelude to manifestation—on any plane—and that brings about the activities of Fohat as described in the Third and following Stanzas of Dzyan in *The Secret Doctrine*."). Also reviewed, with generous excerpts, is H. P. Blavatsky: *The Mystery* by G. de Purucker in collaboration with Katherine Tingley.

The March issue starts off with an article on "Animal Symbolism in Occultism"; and April has "The Esoteric Easter" by G. de Purucker, a lecture given April 1931 at Point Loma. May reprints Boris de Zirkoff's "William Quan Judge. His Occult Status"; and the current summer issue discusses "The Center of Gravity Within Ourseues". The Discussion and Comment section of this magazine is always provocative with serious exchange of theosophic thought from all corners of the globe.

THEOSOPHIA, quarterly, Boris de Zirkoff, editor, Los Angeles, California 90005).—The series "A Hundred years Ago" closes with No. V, in the Winter 1974-75 issue. This traces the early history of events leading to the formation of The Theosophical Society in November of 1875. Other articles include a reprint of "Occultism Versus the Occult Arts" by H. P. Blavatsky; "William Quan Judge: His Occult Status", "The Unity of our Movement" and "Into the Second Century" by the editor; a Centenary Note on Nicholas de Roerich and a letter from him of July 7, 1939, to the editor; and articles by the well-known theosophical writers Montague A. Machell, L. Gordon Plummer, Dara Eklund, and Vonda Urban.

THE CANADIAN THEOSOPHIST, (T.S. in Canada-Adyar; Toronto, Ont., Canada).—Characteristic of the caliber of this bi-monthly are recent articles: "Great Pan Returns" by the late Alvin Boyd Kuhn, "Thomas Taylor on Plato's Philosophy" by Gary Doore, "The Popol Vuh on the Formation of Man" by Franziska Roos. The May-June issue reprints a letter "From Madame H. P. Blavatsky to Her Correspondents—An Open Letter Such as Few Can Write", originally published in the *Spiritual Scientist*, Boston, Sept. 23, 1875. Other contributors are Mollie Griffith ("Egotism: Enemy Number One"), Dara Eklund ("Forging the Link"), "The Door of Heaven is Open" (Montague A. Machell); and over several years Geoffrey Barborka has conducted a "Secret Doctrine Question and Answer Section".

SUNRISE, (The Theosophical Society—International, Pasadena California, though not stated as its official organ). This magazine has become more daringly theosophical in recent months, though it still refers hesitantly to Theosophy with a lower case 't'. What might be considered as an approaching end of a 20-year 'hesitation waltz' is clearly reflected in its current contributions on philosophy, science, art and history, which point more openly to Theosophy as their inspiration and the criterion for judgment. Among other provocative and scholarly recent articles are "Voltaire: Cynic, Humanitarian, Esotericist" by Ida Postma, an intriguing commentary on Denise Bonhomme's study of *The Esoteric Substance of Voltairian Thought*; Michael Cosser's "Newgrange: Tomb or Initiation Chamber?" and Blair Moffett's series on "The Theosophy of Ancient America". We note also posthumous contributions from such well-known Theosophists as Dr. G. de Purucker, Joseph Fussell, Kenneth Morris, and others.

THE THEOSOPHICAL JOURNAL (T.S. in England-Adyar). Recent articles are by W. Q. Judge, "What Our Society Needs Most"; by Laurence J. Bendit, "The Reality and the Reflection"; a series con-

ducted by G. A. Barborka explaining Christian terms used in the writings of H.P.B., e.g., "On the Immaculate Conception," "Atonement," "The Eucharist," "The Transfiguration," "The Resurrection and the Ascension," etc.; by Ianthe Hoskins, Gen. Sec. of the English Section, "Theosophy: the Wisdom of Change". This journal also carries a good, though brief, book review section, with recent reviews of *Practical Occultism* by H.P.B., and *Concerning Sanskrit in Theosophical Literature* by Jeannine Miller. *From Séance to Science* by George Meek and *Seven States of Consciousness* by Anthony Campbell, reviewed by Barbara Welby; and *Life, Death, and Dreams* by Geoffrey A. Farthing, and *The Philosophy of Leibniz and the Modern World*, edited by Ivan LeClerc, and both reviewed by Erica Lauber.

THE MICROCOSMOS (Tulsa Branch of the T.S. in America). In its March-April 1975 issue are articles on "Literature and the Occult," and "A Philosophy of the Integrated Personality by an Exploration of the Aura by Clairvoyance and Kirlian Photography," the report of a talk by Dr. David D. Zink, of Lamar University; and a lengthy review of Point Loma Publications' Manual No. 4 *After Death—What?* by Leoline L. Wright (from which we hope to quote in a forthcoming issue).

THEOSOPHICAL NOTES (published by Victor Endersby, Napa, Calif. 94558). The January 1975 issue (published March 14) under "Post-mortem" gives an analysis of what led the world to its present lugubrious condition; it compares the history of recent centuries to the rise and fall of the Roman Empire, and points to the failure of "the Western churches to understand or carry out their original mission." It also reports on the exploitation of our oceans, spread of pollution, the dehumanization brought by industry, the mechanization of agriculture and the growth of "wall after wall built between man and soil"—and "the enormous importance of Theosophy and the fatal nature of its loss to the present."

The "cure" to the "Postmortem" condition is offered under "Prenatal" (February issue, published April 21). The editor shares with his readers his own "guessing" as to conditions when the world arrives at an eventual Utopia, or what must be done to reach there. The answer is largely mini-agricultural. He also gives a 3-page glossary of "astral flotsam and jetsam"—words usually lying or at least tarnished in the begging, borrowing or stealing process from the pure esoteric mint. The result foreshadows "confusion, illusion, delusion, religious blind faith and priestly authority, worse than the past . . .".

LATER POINT LOMA HISTORY

In answer to many questions as to what has happened to the Point Loma Theosophical Society, the following was written and was added as one of several Appendixes to Charles J. Ryan's *H. P. Blavatsky and the Theosophical Movement* recently published by Point Loma Publications, Inc. The Editors feel that *Eclectic* readers may be interested in this account, which is faithful to fact and dispassionately presented, and will agree that, despite the space required in our small newsletter, it should for historical reasons be printed here.

A suggestion received from one who has already seen this addendum is that the very sensitive period of theosophical history it recounts should be heightened by more revealing detail, and that this should be on record. Such additional material need not be given public dissemination, but only made available privately to students and researchers. This suggestion will receive careful consideration.

—Eds.

Gottfried de Purucker died on September 27, 1942, while World War II was still raging. His death, sudden and unexpected, left the administration of affairs in the hands of the Cabinet of the T.S. (Point Loma), as detailed in a

Letter of Instruction dated January 25, 1935, addressed "To the Members of the Cabinet of the Theosophical Society, International Theosophical Headquarters, Point Loma, California." In this Dr. de Purucker wrote:

I most earnestly beseech the Cabinet, forever to continue the same general policies that I have inaugurated since I took office. These policies are certainly well known and outlined and need not be here defined; but their principles involve utter fidelity to the Masters and to H.P.B. and to the Message she brought from them, and which I have spent my life in trying to disseminate in the world, on the basis of goodwill and brotherly love towards all, both friend and foe, and with malice towards none, whether friend or foe.

During Dr. de Purucker's thirteen-year tenure of office he poured out a wealth of Theosophical instruction which appeared in books and in monthly and quarterly issues of magazines. These should be mentioned here because of their importance for the whole Theosophical Movement: *Theosophy and Modern Science*, 1929 (revised as *Man in Evolution*, 1941); *Questions We All Ask*, 1930; *Golden Precepts*, 1931; *Fundamentals of the Esoteric Philosophy*, 1932; *Occult Glossary, a Compendium of Oriental and Theosophical Terms*, 1933; *The Esoteric Tradition*, 1935; and posthumously: *Messages to Conventions and Other Writings on the Policies, Work and Purposes of the T.S.*, 1943; *Wind of the Spirit* (a Selection of Talks on Theosophy as related primarily to Human Life and Human Problems), 1944; *Studies in Occult Philosophy* (including Transactions of the Headquarters Lodge, composed of Studies in "The Secret Doctrine", Studies in "The Mahatma Letters," Questions and Answers), 1945; *H. P. Blavatsky: the Mystery*, 1974. The magazines included *The Theosophical Forum*, and *Lucifer, the Light-Bringer*, both monthly, and *The Theosophical Path*, quarterly.

All this literary outpouring constituted a stream of psycho-intellectual-spiritual force greatly needed, especially in some branches of the Theosophical Movement which had neglected basic theosophical teaching and the original program — H. P. Blavatsky's *The Secret Doctrine* was virtually unknown to their membership—and had reached the very nadir of their fortunes since the founding of the Theosophical Society fifty years before.* The slow but steady upward

*It is well to state here that the Point Loma T.S. through all the thirty-three years of Katherine Tingley's administration had loyally preserved and promulgated the teachings of Theosophy as expounded by H. P. Blavatsky. Its prodigious literary output alone supports this statement and indicates that the flag of Theosophy was held high and an intensive effort made to relate the theosophical tenets in a practical manner to the current problems of everyday life. In addition, Theosophy was shown as the great catalyst in solving problems brought to light by discoveries in the fields of anthropology, biology, medicine, archeology, and astronomy. It was also shown to provide invaluable background by which commentary on music and the arts and literature were enriched.

Point Loma was particularly fortunate in its literary group of international representation. Among these were Henry T. Edge, Herbert A. W. Coryn, William A. Dunn, Reginald Machell and Fred J. Dick—all former pupils of H. P. Blavatsky. Among other valued contributors were William E. Gates, founder of the Maya Society and pioneer researcher in the culture, language and history of the Mayas; Professor Oswald Sirén, for many years Curator of the Swedish National Museum at Stockholm; W. Y. Evans-Wentz, author of *The Tibetan Book of the Dead*, *The Tibetan Book of the Great Liberation*, etc.; Daniel de Lange, Founder-Director of the Amsterdam Conservatory of Music; Kenneth Morris, Welsh poet and historian, author of *The Book of the Three Dragons*, *The Secret Mountain*, *The Fates of the Princes of Dyffed*; Fritz Darrow, Ph.D. (Harvard), P. A. Malpas,

climb began in the 1930's; and to state that these writings of Dr. de Purucker have been in great measure responsible for this revitalization, if not the actual preservation of the Movement, will, in the light of history perhaps be seen to be no exaggeration but a simple statement of fact.

This Theosophical teaching was, indeed, what Dr. de Purucker regarded as his main work, his duty, his dharma, not only in instruction to his own Point Loma Society but to the whole world. In administrative and executive work his labors were equally successful. Despite the burden of Depression years when he took office, and an inheritance of nearly a million dollars debt, before his death the Society was solvent, its future financial foundation was secured, and the membership had increased by great leaps. National Sections had been established and were flourishing in the United States and Canada, England, Wales, Ireland, Holland, Germany, Sweden, Egypt, Australia, Dutch East Indies, and South Africa. In the United States alone 65 lodges were active, and an almost equal number in other countries. Lecture tours had made Dr. de Purucker known to his own membership which had become fired with his resolution to preserve the true teachings of Theosophy, "to diffuse among men a knowledge of the laws inherent in the Universe," and to demonstrate in their own individual lives the essential qualities of this message. Dr. de Purucker was busy and active in this work until the hour of his death, which, as said, came very suddenly as he took his brief before-breakfast walk on a Sunday morning. A few months before that, because of conditions imposed by the War and dangers affecting particularly the Pacific Coast, he had removed the Headquarters from Point Loma to some thirty miles inland from Los Angeles, near Covina.

These points are necessary to emphasize in order to show that, contrary to statements by critical or misinformed writers, the Point Loma T.S. under G. de Purucker's leadership thrived, expanded in influence and membership, and at the time of his passing was in every way facing a future that augured splendid years ahead. What happened later cannot be attributed, therefore, to that regime or the earlier years under Katherine Tingley's guidance, but to forces that, un-

fortunately, were soon to enter in and disturb and alter the blueprint of the program so carefully planned and so seemingly wisely inherited. But that is history, and history has its own demands: a recording as far as humanly possibly of the facts that build it.

Our picture would be incomplete if we failed to mention at this point G. de Purucker's deep interest in the esoteric aspects of Theosophy, the hidden heart of its teaching. This was early shown by the publication of the volume, already mentioned, *Fundamentals of the Esoteric Philosophy*, which were lectures given by him to the Esoteric Section during the years 1924-27 under Katherine Tingley's auspices. During his leadership he continued to give to esoteric students teachings which treat of the profounder aspects of the nature and structure of the universe and of man, all of which it should be clearly stated, students have found to be in strict accord with the teachings given by H. P. Blavatsky. Perhaps more than anything else the strength and the healthy climate of his whole Society at the time of his death can be ascribed to this single fact of esoteric instruction, not only to a few, but to students throughout the world.

A word should be said here about efforts made to dissipate old antagonisms and to encourage a feeling of sympathetic understanding as among the different branches of the Movement. Since the "split" of 1894-95 the various Theosophical Societies—and for what may then have seemed excellent and persuasive reasons—had on the whole remained adamantly uncommunicative and even unfriendly. But this was to change. In a General Letter, dated February 17, 1930, Dr. de Purucker announced the inauguration of what later was to become known as "the Theosophical Fraternization Movement." "The time has now come," he wrote,

when every true and devoted Theosophist should work towards a unification of the various, more or less scattered, and, in some cases, alas, antagonistic, Societies of the general Theosophical Movement . . . I call upon you all to realize the imperative need of union as contrasted with disunion, of Theosophical good fellowship and good feeling as contrasted with differing and, alas, sometimes antagonistic, personal views and opinions.

What G. de Purucker envisioned was a Spiritual Brotherhood

he'd together by no bonds of merely political affiliation or inter-organizational policies as such, but by bonds of union derived from mutual understanding, brotherly love, and the desire for, and the feeling of, mutual co-operation; and as these qualities are instinctual in the human heart and tally with the natural movements of the human intellect, the character of such a Brotherhood is immediately seen to be wholly spiritual and therefore enduring . . .

It would be too lengthy to chronicle all the incidents bearing on this effort toward unification. They will be found reported in some detail in the pages of *The Theosophical Forum*, particularly during the years 1930-40, wherein the reasons for lack of official rapprochement will be seen to be stated, though at first there was memorable worldwide favorable response. Especially in 1931, commemorating the centennial of the birth of H. P. Blavatsky, historic meetings were held at which both Adyar and Point Loma, and sometimes U.L.T., members participated in friendly accord; and

Oluf Tyberg, Marjorie M. Tyberg, Grace Knoche, Leoline L. Wright, Per Fernholm, Gertrude W. van Pelt, M.D., and Lydia Ross, M.D.

It was in the administration of Katherine Tingley in the early 1920's that Boris de Zirkoff began his untiring work in the *Collected Writings of H. P. Blavatsky*. For several years in Dr. de Purucker's regime a committee aided him and by 1936 four volumes, covering the years 1874-83, had been published by Rider & Company, of London, listing as Editor, A. Trevor Barker, the Compiler and Editor of *The Mahatma Letters to A. P. Sinnett*, and President of The English Section of the Theosophical Society (Point Loma). The original plates of these were destroyed in the blitz bombing during World War II. During the intervening years Mr. de Zirkoff has pursued this monumental task and to date eleven volumes have appeared, including a new edition of H. P. Blavatsky's *Isis Unveiled*. The program still continues.

Also in Katherine Tingley's Point Loma administration Geoffrey A. Barborka, a matriculant of Theosophical University, set up on the monotype for publication H. P. Blavatsky's *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, and *The Voice of the Silence*. His own later contributions to theosophical literature include a commentary on *The Secret Doctrine* under the title *The Divine Plan*; *H. P. Blavatsky, Tibet and Tulu*; *The Mahatmas and Their Letters*, and *The Peopling of the Earth*. Other graduates of Theosophical University are well known throughout the theosophical world for their literary contributions.

H.T. Edge - Sec. of E.S. at P.H. Lodge (Covinia)
pres. of P.H. Lodge (Covinia) (Th. Univ.)
I. Harris (Chairman), Sec. of E.S. - W.E. Small

(Mrs I.H.)
Helen Harris - Rec. Sec.
V.P. of T.U.

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Cathryn Heck - Librarian

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during succeeding years similar co-operative gatherings were held in different parts of the world. But on the whole the years seem to have borne out the fact that more time would be required not only to soften the asperities and animosities rising out of past differences, but, more particularly, to re-awaken throughout the whole Movement the need of a program adhering to Theosophical teaching in harmony with what was first given by H. P. Blavatsky. Theosophy, not well-meaning dreams and sentiment or psychic vagaries, must be recognized as the real bond that unites. And as Theosophy—its deeper technical aspects, its scientific and philosophic and religious content.— becomes more wholeheartedly studied and embraced, so will that unity envisioned by Dr. de Purucker, and so heartily longed for by many open-minded Theosophists, become a natural reality. Meanwhile it should be recorded that the trend toward this goal is notable by the cordial and understanding relations that have grown during the past decades as among all branches of the Theosophical Movement. Though these have their own various administrative officers and to some degree their own policies and methods of work, there is evident a growing feeling of accord and a genuine appreciation of each other's effort. Much of this, it would be accurate to state, can be attributed to the inaugural fraternization effort dating as far back as 1930.

We reach now the fateful year of 1945, when, following written instructions, as indicated earlier, the Cabinet was to elect a new Leader. Meanwhile, during the 1942-45 interval, the Cabinet, with Iverson L. Harris as its Chairman, had fulfilled the functions outlined for it. Despite limitations of the war years the membership grew, publications continued to come off the presses, and harmony prevailed. It was now time to elect a Leader "from among the members of the Theosophical Society, which might include one from among the members of the Cabinet or from the members of the Theosophical Society in general." Of the various distinguished heads of National Sections of the T.S., Colonel Arthur L. Conger was, perhaps because living in the U.S.A., best known. A Theosophist since early manhood, he had retired from the U. S. Army and become President of the American Section T.S. His able discharge of these duties and his lifelong membership evidently outweighed considerations of ill-health from which he was severely suffering, and on October 20, 1945, by a vote of 10-2, he was elected to the office of Leader by the Cabinet.

It should be recorded here that in the Letter to the Cabinet regarding successorship above referred to no word was said about the Esoteric School, which had played such a vital role in the administrations of Katherine Tingley and G. de Purucker. The position that Colonel Conger was elected to fill, it should be emphasized, was one of purely exoteric and administrative authority. An E.S. Council at the time was directing the activities of the Esoteric Section. As said, it is important to give considerable weight to this, because the problem now facing the membership was at its heart basically similar to that which brought about the 'crisis' of 1894-95, pointed to by Professor Ryan, and its consequences were to be equally disastrous. Within three months of his election Col. Conger assumed headship of the E.S., declaring he held the same status as H.P.B. did. Within the next few

months he had summarily dismissed from office all who did not immediately acknowledge him in this capacity, even though they had conscientiously asked for more time to give it careful and full consideration. Those so uncharitably and swiftly deprived of former duties and responsibilities included, among others, the Chairman and the Secretary of the Cabinet; the Recording Secretary of the Esoteric Section; and the President, the Vice-President, the Secretary, the Assistant Secretary, the Director of Studies, and the Registrar of Theosophical University. Though for nearly all of them the T.S. Headquarters had been home since childhood, they were forced to leave, all except the President and Vice-President of the University, who were very elderly. The President, Dr. Henry T. Edge, died on September 19th of that year 1946. His name alone is here mentioned since he was a personal pupil of H. P. Blavatsky. Giving up his position as Demonstrator in Practical Physics at the Royal College of Science, South Kensington, London, he had come to Point Loma in 1900, and thereafter devoted his long life to volunteer teaching and to writing for the Point Loma publications. He was also representative of the quality and dedication of those others, now dismissed, who had given their all to Theosophy and formed part of the hegira from Headquarters. (It would seem inappropriate and not of interest to a general public to weight these pages with these other names, though the details of their forced departure are of record. It is enough to say that they stood strong for Theosophical principle, for which they were willing to stake their all.)

Little more need be said of the years of Colonel Conger's administration. He died February 22, 1951, leaving written appointment (duly attested by two witnesses) of William Hartley, an English T.S. member who had been at Headquarters since the mid-1920's to succeed him in office; but James A. Long, an assistant to Col. Conger in the days when the latter was the American Section President, declared he was the rightful leader, seized office, and persuaded the then Cabinet to accept him as such.* Mr. Hartley, unable to combat this situation, left Headquarters. He was in failing health and died in 1955, leaving a Cabinet in charge, who elected Mr. D. J. P. Kok, of The Hague as their Leader. That Society has headquarters at The Hague, Holland, and affiliated with it is the International Study-Center for Independent Search for Truth. May be changed now Aug 25 *

Mr. Long changed the name of his Society to The Theosophical Society — International. His administration was marked by the closing of Theosophical University, rapid decrease in world membership, the abolishing of National Sections (including the sale of the historic Visingsö T. S. property in Sweden), the closing of all Lodges, and centralizing of activities, mainly printing and publishing, at Pasadena and Altadena, California. All this reflected an almost complete paralysis of hitherto worldwide activity. He ceased publication of *The Theosophical Forum* and issued a monthly magazine called *Sunrise*. Mr. Long died in July, 1971, and was succeeded in office by Miss Grace F. Knoche.

A strange phenomenon should be marked here. In England, Holland, Germany, and the U.S.A. the work of the

*See Official Report (February 1951) issued by the Cabinet of the T.S.

WES - Aug 25
*Mrs Steward, friend of Hartley - Knoblauch (Honor Rec. written note)

original Point Loma T.S. in certain sectors never ceased, but because of the breakup at the central headquarters it was found best quietly to continue as separate groups in their respective countries. In England, Corresponding Fellows Lodge of Theosophists, of which Harry Benjamin was President and Mrs. Elsie Benjamin, Secretary at its founding, has been active for over thirty years and now has members in many countries. Mrs. Margaret Duncan-Miller is its President, and Mrs. Benjamin, former Secretary to Dr. de Purucker, continues as its Secretary, Editor of its influential monthly *The C.F.L. Bulletin*, and (since its inception) director of its Correspondence Courses.

In Germany, in Unterlengenhardt, the Schwarzwald, Miss Mary Linné and Miss Emmi Haerter pursue the work of their Lodge under the name Theosophischer Arbeitskreis and issue a bi-monthly magazine *Der Theosophische Pfad*. They have during the years translated into German the main Theosophical classics.

In Holland there are now several groups derivative from Point Loma: The Theosophical Society—H.P.B., of which Mr. Arien Smit is President. Its monthly magazine is *Levende Gedachten*. Mr. Jan H. Venema, a T.S. member since the early days of this century, founded and directs the School for the Study and Promulgation of the Esoteric Philosophy. Its Secretariat is at The Hague, with a center in Arnhem and representatives in other cities in Holland. The Hague, Holland, is also the International Headquarters of the Theosophical Society heretofore mentioned, of which Mr. D. J. P. Kok is President.

All these representative 'Point Loma' affiliations carry on faithfully the spirit and work in the tradition of H. P. Blavatsky, and of Point Loma, as a study of their programs and their publications will show.

On January 22, 1971, Point Loma Publications, Inc. was chartered by the Secretary of State of California as a non-profit religious and educational corporation, with Mr. Iverson L. Harris as President and Chairman of the Board of Directors. Its main purposes, as expressed in its Articles of Incorporation, are:

... to publish and disseminate literature of a philosophical, scientific, religious, historical and cultural character, faithful to the traditions and high standards maintained by the Theosophical Society with International Headquarters formerly at Point Loma, California, under the leadership of Katherine Tingley from 1900 to 1929, and of Gottfried de Purucker, from 1929 to 1942: to pursue and perpetuate the aims of the original T.S., founded in New York City by Helena Petrovna Blavatsky, Col. H. S. Olcott, Wm. Q. Judge and others, as enunciated by them on October 30, 1875: 'to collect and diffuse a knowledge of the laws which govern the Universe'; and to consider publication of the writings of current authors in the fields of Theosophy in particular and of philosophy, science, history, religion and cosmopolitan culture in general.

Another clause of the Articles of Incorporation runs:

In the interests of economy, efficiency of operation, and in furtherance of brotherhood, understanding and peace, it shall be the basic policy of the corporation to co-operate and affiliate with, and to welcome co-operation and affiliation from, individuals, groups, corporations and other organizations with similar purposes and ideals, the extent of such affiliation and co-operation to be determined and limited only by the wishes and policies of the parties concerned.

Point Loma Publications publishes a bi-monthly magazine *The Eclectic Theosophist* (Editors, W. Emmett Small and Helen Todd). Its object is to share with members and friends of the Theosophical Movement the best in theosophical literature, past and present, explaining and forwarding the esoteric philosophy, and to share with its readers the outstanding current events in the various Theosophical Societies.

Thus, like the Masonic Movement generally, the work of the Point Loma Theosophical Society carries on worldwide through independent lodges or centers, each administratively autonomous but united by bonds of the spirit of Theosophy. To be true to that Highest, to be faithful carriers of the Esoteric Philosophy as taught in all the ancient Schools of Wisdom and as brought to the western world by H. P. Blavatsky, is their dedicated aim and purpose.

Conventions in Holland and Germany

ARNHEM: School for the Study and Promulgation of the Esoteric Philosophy, May 25th; Hotel Bilderberg, Oosterbeek (in the woods), with a presentation of a symposium "Sāvitri", from the Mahābhārata, music, and an address by Jan H. Venema: "The Changing World and Reminiscences of H. P. Blavatsky". A correspondent writes that quite a number of Adyar T.S. members attended "with all of whom we had pleasant talks in the intervals and at the end . . . It appears that our special work: *only* study of the teachings, no organizational fuss, no display of self-importance by functionaries, etc., has appealed to them . . . I think our friends did good work; Sāvitri was well-performed, and we all went home satisfied."

THE HAGUE: Blavatskyhuis. Another correspondent writes: "Last Sunday we were present at the T.S. Convention here. There were about 100 people present. It was an inspiring day."

BUDINGEN, Schwarzwald. Greetings dated June 26th have been received from the Convention held there, signed by Mary Linné, Emmi Haerter, Inge Ernst, Nel and Frans Fonhof, Erika Böde, Irmgard Scheithauer, Renate Behrenbeck, Joke and Reinier Nouien, and Geoffrey and Ila Barborka.

Waterman's Obituary on the S.P.R. Hodgson Report

Those interested in H. P. Blavatsky and the Report of the British Society for Psychical Research of 1885 may be interested to know that Adlai E. Waterman's book, "a meticulously reasoned re-examination", defending H.P.B.: *Obituary: The 'Hodgson Report' on Madame Blavatsky: 1885-1960*, is still in print (cloth, \$3.00; paper, \$2.00), and is available through The Blavatsky Foundation, P.O. Box 1543, Fresno, California, 93716. "Mr. Waterman has here produced a study of signal importance to Parapsychology, and one which should be of great interest to all who follow Psychical Research, Spiritualism, Theosophy, Occultism, or the psychology of fraud and controversy."

CONTRIBUTIONS

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